

# The Brethren Evangelist.

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## Acrostic.

TO MARY JANE SMOUSE.

Much as God would have us do  
A mission that is brave and true,  
Raising from the sinful earth  
Yon penitent, a slave to mirth.  
Justly claims he every thought,  
Affections, too, with duties fraught;  
Not the labor of our hands  
Eternal peace with God commands.  
Softly up to heaven's gate,  
More silently than angels wait,  
Out of hearts made pure in love,  
Unspoken joys ascend above;  
Since with labor faith combined  
Eternal peace in God will find.

M. M. STERLING.

Oct. 19, 1887.

## Reports From Holsinger.

Sometimes I feel like making more frequent reports, and then again I am discouraged from making any. Sometimes I think I am more easily discouraged than I used to be, and then again I see that I have more discouragements than I used to have. But at all events, I think I have a few items of news which the brethren and sisters will be glad to learn.

On Saturday, Sept. 17th, Bro. D. C. Ullery and myself were invited to meet with a little body of refugees from the German Baptist church, about five miles north of Buchanan, Michigan. I went on Friday before, and preached for them that evening, in their neat little church. Next morning we met at the same place, brethren Ullery, J. M. Rittgers, A. J. Inglewright and Isaac Vorhees, ministers of the Brethren, being also present, with a goodly number of attendants.

The circumstances under which we had been called together, and the object thereof were then explained by Elder Isaac Miller, in a plain and respectful manner. It was the same old story. They were willing to obey the whole gospel, and were even willing to give and take counsel, but the usurpations of the Annual Meeting as inflicted by the elder rule, was too much for them. So they desired to be reconstructed upon the Gospel alone platform, and associated with the Brethren church. After explanations had been made clear and satisfactory to all present, in which the practices of the Brethren were freely discussed, twenty-two persons arose and had their names recorded in the new organization, which was named the Buchanan Brethren Church. Bro. Isaac Miller was elected elder and pastor, and deacons, trustees, and a clerk were also duly chosen, but I did not provide myself with data from which to give a full account of its organization. But all the officers had held the same position in the German Baptist church, this body having comprised nearly that entire organization, and being now left without a minister or trustees. This church had built a new house several years ago, for which the persons now belonging to this new organization contributed nearly all the money, and they expect to hold it by paying back the money the German Baptist members have in it. Bro. Isaac Miller is an efficient, intelligent

and earnest minister, and we may hope for good work from this new organization. Hope the clerk of the church will furnish the complete organization for the Annual.

On the Chicago & Alton R.R., ninety-seven miles south of Chicago, is a station called Ocoya. Here resides Bro. Henry J. Frantz and his family. His wife, sister Maria J. Frantz, had been a member of the German Baptist church for a number of years, but was not in sympathy with the Annual Meeting enactment, nor could her husband unite with that organization, on account of the traditions: but during the Progressive movement he became interested, sent for Bro. Bashor, and was baptized. He donated \$150 dollars to Ashland College, and educated two of his daughters at that institution. Lately, Bro. Bashor was again sent for (see EVANGELIST No. 40) and nineteen more were baptized, five of whom were Bro. and sister Frantz' children. Lately I was sent for, and went there on Wednesday 5th, and preached that evening and Thursday evening. On Friday morning we met at the water and five more were baptized. At 11 a. m. we met at the church for confirmation by laying on of hands of those just baptized as well as those for whom Bro. Bashor had not had an opportunity of attending to that service. After that, the subject of organizing a church was discussed, and twenty-three persons joined together and formed a Brethren church. Bro. John Woods, of Livingston county, who has not had a church home since the Dayton convention, when he communed with the Brethren at Bear Creek, for which he had to suffer, joined in the organization. He had been a deacon in the German Baptist church. Bro. H. J. Frantz was chosen deacon, and duly installed into the office according to Acts 6:1, 6. Brethren A. S. Ross, Wm. Rutz and E. B. Myers were elected Trustees, and Bro. M. R. Haynes, Secretary. I was chosen as elder of this church, and will do all in my power to see them supplied with the preaching of the Word, but cannot do much for them in person. I hope that Illinois Mission Board will soon be able to do something for them. Thus through the faithfulness and zeal of Bro. and sister Frantz, a promising congregation has been established.

At home we are moving along in the even tenor of our way. We are at peace with each other, and desire the salvation of all who will accept the Lord Jesus. We lost three good members in the removal of Bro. and sister Ewing and our daughter Lottie, but we expect to receive several new ones by baptism shortly. As long as Satan does not get any of our members we shall not mourn as those who have no hope.

PUBLISHING HOUSE.

I have been asked to explain the state of the Publishing House project, as adopted by the late

Ashland convention. Well, to be candid, I think the whole plan has been defeated. It sometimes occurs in the state legislatures, that an amendment, or even another act, is attached to an enactment, in such a way, that, when passed, entirely frustrates the design of the original. So in this case, the inconsiderate action of the convention, in carrying out the details of the plan adopted, has defeated its purpose, or at least made it inoperative. Still it will depend upon the will of the churches. If the seven thousand five hundred dollars can be secured either by donations or loan, the project can be established. It will test the authority of the convention, and the right of the delegates to assume a responsibility upon the churches. When the College subject was under consideration, (which involved about the same amount of indebtedness to twice the amount) such right or privilege of the delegates was denied and declined. When the publishing house business was before the convention that precedent was forgotten or ignored. Ordinarily, the churches are bound by the action of their representatives; legally, they are not. Which will we have? What is the wish of the churches?

There are about one hundred fully organized churches in the brotherhood. That would require seventy-five dollars from each. And if some of the churches will donate largely, for the purpose of securing the location of the office, the quota of the poorer congregations will be greatly reduced. This competition will be open until next Thanksgiving day, which according to rule, will occur on Nov. 24.

How the matter is to be worked up, and who is to do it, I can not tell. I can not conscientiously do it, much as I would love to see such a publishing house owned and controlled by the church. Hope those who have the matter in hand, will be able to carry it into successful operation. It would be an advantage to know before the subscriptions are renewed for next year, whether the new editorial staff will be inaugurated with the coming volume. That is really the essential part of the program.

That "Notable Dollar" item was entirely uncalled for and distasteful. I have no special affection for Elder Workman, but I do not like to see a man ridiculed for doing a good thing, from a good impulse. Let us respect ourselves and our paper, and give everybody credit for what good they deserve.

Bro. Mason gets a little sweet revenge through his "convention notes." He is welcome, as it "pleases him and don't hurt me;" but really it would be nice, and no doubt very acceptable to God and the majority of the readers of the EVANGELIST, if such uncalled for personalities could be avoided in our paper. See how unfairly and dishonorably I am represented before the thousands of readers of the EVAN-

GELIST who were not at the convention, and don't know the other side of the question; but to explain would occupy much space and open unpleasant controversy. With this I'll pass the matter by, hoping with great patience and forbearance such offences may speedily cease to occur.

H. R. HOLSINGER.

South Bend, Ind.

## Things In General Some Things In Particular.

Brother T. J. Fahrney from Downsville, Md., paid us a short visit. Bro. F. is a member of the church at St. James, Md. It seemed like old times to have Bro. T. J. in prayer meeting. I cannot but remember with pleasure my work in Md., and often think of the brethren there. I had my heart on building a church in Hagerstown and hope to see the work accomplished by some one. I wish that brave little band of baptists and our people could get married. They could then keep house nicely—so mote it be.

The Baptist church of Hagerstown was organized for the purpose of catching the progressives. When the matter was suggested to the Baptist board, the board said, if the people of Hagerstown want immersion, they can go to the Disciples or to the tunkers, and we can work where there are no baptists. Such a view was correct, but some said, no. The Tunkers are having a split, and we will organize and catch the progressives, and they insisted and organized. Now as the original object was to be united with the progressives. There will be no harm done in bringing about such a union. The horse will only get before the cart, and a load of souls carried into glory. I am indebted to a baptist preacher for the facts in the case.

Bro. Leech, who was baptized by me a short time ago, was a preacher in the Christian church. He had been pastor of a church here, and ill health caused him to give up work, on recovering, he visited the churches, and run across us, inquired into our doctrines and accepted them. The morning after he was baptized, he attended the preachers meeting, held by the preachers of the church to which he had belonged. The president said to him: "Bro. L. where did you preach yesterday?" Bro. L. replied: "I did not preach any where but I had a glorious day. I was received as a full member into the Brethren Church, at 4th and York, by trine immersion." You may know there was confusion in the camp. Our work here is being felt, and "those fellows who put you under the water face forward," are getting to be known.

It is said there is more than one way to beat the devil. So there is more than one way to beat the law. Children can not buy beer, so one party has trained a dog to go to the beer saloon, and on Sunday, when the law is supposed to close saloons to all parties. This dog makes

his way to the saloon, goes in the back way, gets his bucket full of beer, and carries it to his master. This is repeated as often as the master desires, and as the dog is large and ugly looking, he is not troubled, even should any one have the disposition. It is a pity that a dog so faithful, should be so used, but we cannot expect more of brutes than of their masters. May the day come when saloons shall go.

Sister Rebecca Balderston has been ill for some time, but is now recovering. Sister B. is a niece of Bro. Isaac Price, her mother, the sister of Bro. Price resides in the city. It is delightful to talk about the old worker, with members of his own family.

Bro. Charley Kinsing has also been under the Dr's care but is getting all right.

Our lovefeast will be held, no preventing providence, Nov. 10th, will be glad to have you with us.

Bro. Isaac Bowman, write out your reasons for not keeping the 7th day, and send to EVANGELIST. We are all interested in this point. I shall look for them. Come brother Isaac, send them on.

JOHN DUKE MCFADEN.

In Gideon's camp every soldier had his own pitcher. Among Solomon's men of valor every man wore his own sword. The five wise virgins had every one oil in her lamp. Thus faith appropriated is all in all. A bird shall as soon fly with another's wings as the soul mounts to heaven by another's faith. Whosoever will go to God, whether it be in prayer or in any religious performances, he must have a faith of his own. It is not enough to say, "Lord, Lord!" but to say, with David, "My Lord!" with Job, "My Redeemer!" Every man must possess and be accountable for his own faith.—Spencer.

If God said, "I forgive you," to a man who hated his brother, what would it mean to him? Would it not mean to him, "You may go on hating. I do not mind it. You have had great provocation, and are justified in your hate?" God holds the unforgiving man in his hand, but turns his face away from him. If, in his desire to see the face of his Father, he turns his own toward his brother, then the face of God turns round and seeks his, for then the man may look upon God and not die. With our forgivingness to our neighbor, in flows the consciousness of God's forgivingness to us.—Macdonald.

Don't choose the shady side of life and then grumble because it is not brighter.

Silent sympathy is to troubled hearts what the soft spring rain is to the frozen earth.

Better to be despised for too anxious apprehensions than ruined by too confident security.

It is the easiest thing in the world to discover all the defects in a man when we do not like him.